



The American Friend

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New Series
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When Wild Things Nod

Gone is the summer's proud display;
As ashes, the golden-rod;
But the broom-sedge is wearing a sunny ray
To comfort the chilling clod,
Where the tall wild grasses bend and sway,
And the field's small wild things nod.

The life-ever-lasting is soft dove-gray,
And, lately, the shriveled pod
Yielded its heart to the roundelay
That strews the blackening sod;
But the seeds lie safe. They bide the day
When beauty shall greet its God.

—MARY B. STEVENSON

The Sunday School Lesson

in the Business of Living

Provided by the Board on Christian Education

For October 8—Jesus' Program for Meeting Life's Problems

(Matthew 4:1-4, 6:31-34; Luke 4:16-21)

FINDING THE KEY

The modern city man carries about, what would seem to be a lot of excess burden. It is in the form of several pieces of metal carried on a chain or suspended by a clasp to his belt. He becomes so familiar with those pieces of metal that he can detect one from the other by touch and is able to select the proper key in the dark to fit the lock he wishes to open.

No doubt most people at sometime in their lives have wished the solving of life's problems were as simple as that. But life is not static. The lock is not always the same, on the contrary it is ever changing. Solve all your problems today, and tomorrow you will have new ones. Many times good people attack a social problem as though they believed Utopia would follow its solution. Particularly two errors can be found in such thinking. Life is similar to the mastering of problems in mathematics—there is always a more difficult problem on the next page and growth and development depend upon a willingness to give oneself to the total on-going task of problem solving. Let this generation find the answers to their problems and they will make the problems for their posterity all the more intricate and difficult, because the standard for noble living will be lifted higher and higher.

If it is true that problem solving must remain the heritage of mankind, what does religion have to offer?

Many people who have turned to the church at the time of some crisis experience would say, "Nothing." The church has failed many times because it is made up of people, many of whom have never found reality themselves.

A careful examination of the life of Jesus will help us in finding the solution to our problems. Jesus did not live according to custom or principle. He did not let the age in which he lived do his thinking for him. As valuable a code as that of Moses was not the final word. Jesus was forever going to the source of wisdom. He refused to drink from man-made cisterns of human wisdom and insisted on drinking from the living stream of the Eternal Fountain.

Jesus told the woman at the well—a woman of many problems—that if she would drink the living water, out of her innermost being would flow rivers of living water. It is through prayer that we find that pure wisdom which is from above. The prophet Joel saw the day when God would write his laws on the fleshly tables of the heart, and all men from the least to the greatest would know Him.

Men should aspire, not to have all the answers, but to live in such an intimate relation with God that their very attitude resolves the problems of life for themselves and furnishes the inspiration for others.

Questions:

What did Jesus accomplish when he refused to turn stones into bread?

Was there anything in the teachings and life of Jesus to justify laying up for a rainy day?

Why was the preaching of Jesus rejected by the people of his home town?

Is the message of the prophet ever logical or reasonable?

P. M. T.

For October 15—The Christian View of Man

(Matthew 12:9-21)

JESUS MINISTERS TO LIFE

One records that "Jesus went about doing good"—his eyes were open to the needs of those among whom he walked—needs that were often hidden to the eye. The established Hebrew customs that went under the name of religion had little significance for him but rather the fast which Isaiah proclaimed that God had chosen, "to loose the bands of wickedness, to undo the heavy burdens and to let the oppressed go free, and that ye break every yoke."

So it seemed that Jesus cut across the established religion of his time and went to the heart of the needs of men as he found them. While Jesus did not hesitate to minister to the physical need of another on the day of rest, a crime for which the Pharisees went out to destroy him, he was not blind to the greater underlying spiritual needs. He took his disciples "apart to rest a little while" so that they might gather strength to break

the chains that bound themselves as well as others. How many of us go crippled through life, our eyes fastened on the external problems that are often so pressing, but which might be resolved if we were aware of the forces for good that might be ours if we but knew the things that "belong to our peace." It might be said of us as it was of Jerusalem, "How oft would I have gathered you . . . but ye would not." The problems of life stretch about us like a great network, but we shall not learn to deal with them effectively until our souls are made sensitive through walking with God.

The attitude of the Pharisees is not foreign to this day. Save our institutions even though it becomes necessary to slaughter our sons. Will we ever learn that institutions which are valid cannot be destroyed by violence because they stem from the human heart. The church lived and prospered even though her subjects lived in the catacombs of Rome—"Iron bars and stone walls do not a prison make." Jesus in the judgment hall, bound and guarded by soldiers, was the free man. Pilate, before whom he was being tried, was the prisoner bound by the fetters of fear and lust for power.

It was the faith which Jesus had in men that set him apart from all others. He believed in the possibilities for good and made his bid for its development, whether it was an impetuous fisherman, a woman of the street, or a learned lawyer.

The great threat to Christianity in this hour is that the spirit of war tends to destroy that faith and sense of value; first, toward our enemies, then toward all men. Once again we need to hear the question of the Master, "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

Questions:

Do Quakers of today sacrifice persons to preserve institutions?

Are the real interests of your youth sacrificed to maintain the conventions of the older generation?

Is the well-being of the children of your community taken as seriously as the care and breeding of your livestock?

Would more prayer give us power to heal the sick?

P. M. T.

For other Friendly slants on the lessons read "Penn Points" in *The Penn Adult Quarterly*.

THE AMERICAN FRIEND

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On Finding Our Answers

MOST of us want our answers like our news, "short and snappy." Problems vex us and our chief concern is to dispose of them. The most satisfying way is to feel that we have the answer—short and to the point. This relieves us from the pain and effort of thinking and gives us a sense of confidence and assurance, quite unlike the troubling question mark. We don't like to feel "unsettled."

If the answer to our problem does not come readily, our minds, if not disciplined, tend to respond in one of two other ways—either to accept a probability which we *want* to believe, or else to by-pass the problem entirely, leaving it in the oblivion of forgetfulness. In any case we want to dispose of a problem rightly or wrongly and avoid discomfort.

The "problem-answer" concept which we hold, has been conditioned largely by simple scientific training we have had, such as common-school arithmetic. There a problem had only *one* answer. Our solutions were either right or wrong and that settled it. There was no haggling over alternatives. Problems were as simple in their results as "yes" or "no." Further on in our training we may have discovered that there was more than one way to work out the answer, but when we arrived the result was always the same.

FROM MECHANICAL TO SPIRITUAL SOLUTIONS

Such is the arithmetical mind which each of us holds in varying degrees. But one does not go far in the working out of complex *human* problems until he discovers that often there are a dozen problems mixed into one. Particularly is this true in human relations. Social science leads one beyond the beginning science of numbers to the involved problems of human behavior. For instance, in the attempt to apply one's principle of equal rights among men in a given community problem, one can discover quickly that he does not have a simplex like arithmetic, not even a situation in which there are only two alternatives. One can easily find economic, racial, psychological and health problems all rolled into one, with each of them calling for different responses. None of them can be answered rightly because each of them points to a different answer. Of course, if one could see them to their depths and their final solution there would be but one answer. But our problems are not fully open to ultimates, immediate and very contemporary answers are needed. Prob-

lems of segregation, the proper form of the post-war world organization and zoning of a city are among such problems. To be sure, if everybody were of one mind the answer would be easy, though not always right. But people are not of one mind and in many cases it is better that they should not be.

Facing such complexities it is important for each of us to recognize the predicament, hold to principles, yet work with our situation *as it is*. The dream one carries in his soul of what ought to be is important and by no means wasted. It will, in one way or another, make its way little by little into the tangled problems of an emerging community or world. That is, it will do so if one gives conscious attention to his ideals, does not let the dull routine of the *usual* deaden his sensibilities and water down those ideals. To be persons of principle and yet effective citizens is probably the most demanding task we have ahead of us. It calls for a maximum of holy imagination and a facility in social invention.

In these situations we shall vary as Friends and as Christians in our responses. We cannot all be equally weighted in our concerns for, and applications of our principles or testimonies. Some of us will feel the necessity of what may seem to be a "clear" testimony that will make us shun supposed "compromises" like poison. Others, also holding personal commitment to ideals, will feel the definite necessity, the demand of conscience, to do something about our community and world problems *now*. The sense of urgency with no ideal answers *available* now, will throw some of us into the immediate evolving scene to get answers leading in the right direction, though less than ideal.

WE ANSWER WITH A LIFE

But there is one point at which all of us can unite—in our faith in the ultimate principles, the common testimonies as a frame of reference against which we throw our contemporary problems. Not only can we come together in our faith in God and His long range purpose for men, we can also find much more in common than we now have, in our mental attitude—the student-mindedness in which all problems should be viewed. When we achieve the attitude of the seeker more fully, when we are concerned to know the real nature of a problem, we have in large measure found the answer. There,

often, lies our chief difficulty — we are more concerned to find an answer than to know the problem. To know our problem is to half-solve it. The answer is largely *in* the problem.

Here is the point at which we are most likely to fail. Problems would be largely resolved if we could achieve the questing mind and be ready for more light, whatever it might reveal. Instead, as we sense our inner conflict between our ideals and the available answers we may tend to wait for someone to give the answer in a sentence. But *that sentence will never come*. Our deeper answer will be, not in a sentence, but in a life. It must be a life whose mind is opened to receive light and truth, whose motives are to know the will of God for human society and His on-going purpose. If we forget or neglect either, we shall end in an ineffective relation to our fellow-men, and make more hectic their way forward, regardless of our sincerity or our expertness in human affairs.

We are living in two worlds or perhaps in a world within a world. There is that inner world of ideals and of human values which tends, in our reflective moments, to pattern itself into the ideal so-

ciety—an Atlantis, or Utopia, or the Kingdom of God. Then there is the tangible world in which we move and earn our livelihood. It seems to violate our inner world where people live together with creative opportunities and common understanding. Our tendency is to try to forsake one of these two worlds and thus resolve our inner conflicts. But far from doing that we must learn to live with our tensions — our problems — trying ever, though not always succeeding, to resolve them, to let the inner world break out into our mundane life and transform it into new radiance here and there.

We shall never solve the human predicaments by running to the cloister in the desert, or to the one in our souls and trying to live in a protective shelter. Nor shall we do much to make this world the kingdom of our Lord if we become so absorbed in being "practical," "related" to our day that the great pulse of eternal love does not make its way from the inner world and give our emerging order of men a new dream and a new power of fulfilment. We must think, we must worship, then we must act, but always we must know that *we* are to become in large measure the answer to our problems.—E.T.E.

William Penn Tercentenary

By Richmond P. Miller

The next issue of THE AMERICAN FRIEND will be a William Penn Tercentenary number. Richmond P. Miller, secretary of the Philadelphia Tercentenary Committee here presents the planned observance in the state and city of Penn. The observance will not end on October 24. This is William Penn year in Pennsylvania and with Friends.—EDITOR.

IN England it is pronounced Ter-cent-ee-n-ary and it is being celebrated according to the Julian calendar on October 14. Here in America we are following the newer style Gregorian calendar and honoring William Penn's birthday on the 24th of October and we call it Ter-cent-en-ary. But the whole world knows that the most representative of all Quakers was born three hundred years ago in Tenth month 1644! To have one's birth date remembered three hundred years is a remarkable tribute and Friends everywhere should be concerned to look ahead with the ideas of a Quaker at least three hundred years ahead of his time.

HIS LITERARY CONTRIBUTIONS

His most remarkable book which has been reprinted in many languages and in a score of editions is "No Cross, No Crown." It was written in 1669 when William Penn was twenty-five years old and imprisoned in the Tower of London for nine months. Its title page reads:

"No Cross, no Crown: Or several Sober Reasons Against Hat-Honour, Titular-Respects, You to a single Person, with the Apparel and Recreations of the Times: Being inconsistent with Scripture, Reason, and the Practice, as well of the best Heathens, as the holy Men and Women of all Generations; and consequently fantastik, impertinent and sinfull. With Sixty Eight Testimonies of the most famous Persons, of both former and latter Ages for further confirmation. In Defence of the poor despised

QUAKERS, against the Practice and Objections of their Adversaries.—By W. Penn j.—An humble Disciple, and Patient Bearer of the Cross of Jesus. Printed in the Year, 1669."

Any reader of this title page would know what to expect in this book which came from the pen of a young man recently a scholar at Oxford, at Saumur in France, and a law student at Lincoln's Inn.

The contribution which will probably receive most lasting attention is his plan for a League of Nations entitled *An Essay Towards The Present and Future Peace of Europe—By the Establishment of an European Diet, Parliament, or Estates* first published in 1693 and most recently reissued by the Carnegie Endowment for International Peace in *International Conciliation* for November 1943, as a worthy recognition of the national importance of the Tercentenary.

In his lifetime Penn wrote one hundred fifty-seven books, treatises, tracts and addresses, many of which are rare and inaccessible. At the end of his life he wrote *Some Fruits of Solitude* which are maxims and advices filled with religious, ethical and educational wisdom that will last down the ages as the fruit of a truly remarkable life lived in seventeenth century England and America.

PROGRAM FOR PENNSYLVANIA

The Governor of Pennsylvania has issued a proclamation calling for the proper celebration of Penn Day on October 24. Senator Arthur Capper will call attention to Penn's birthday in Congress on that date. The Friends' Penn Tercentenary Committee has been diligent in urging Friends everywhere to honor Penn, and the William Penn Tercentenary Committee appointed by Governor Martin of Pennsylvania is coordinating celebrations all over the nation in tribute to Penn.

The magazine *Life* has announced a story by Roger

Butterfield with pictures taken in England and America to present a pictorial biography of the greatest of all Anglo-American Quakers.

Two large public meetings will be held in Philadelphia on Penn Day. In the afternoon a meeting will be held by the Friends' Penn Tercentenary Committee in the historic Meetinghouse in Philadelphia, built on land deeded to the Religious Society of Friends by Penn in 1701. The feature of this meeting will be a radio address broadcast direct from London by T. Edmund Harvey, M.P., well-known Friend who visited American Friends in 1937 on the occasion of the World Conference of Friends. This address may be heard over short wave radio at 15.31 megacycles from 3:30 to 3:45 p. m., Eastern War Time all over North America. The remainder of the program which will not be broadcast includes an address by Thomas Raeburn White; brief responses from representatives of the Protestant, Catholic, and Jewish faiths, the Mennonites and Indians; and a Meeting for Worship—Rufus M. Jones will preside and introduce the speakers.

In the evening at the Academy of Music in Philadelphia, Governor Martin will preside at a program which includes addresses by the Earl of Halifax, Ambassador from Great Britain, and Justice Owen J. Roberts, of the Supreme Court. Some scenes from the new feature motion picture *Courageous Mr. Penn* produced in England will be shown and John W. Nason, president of Swarthmore College, will read some quotations from Penn's writings. Part of these ceremonies will be broadcast over a national radio hookup at a time to be announced in radio schedules.

The Department of Public Instruction has published a new book *Remember William Penn* which will be put in every public and school library in the State. Copies are available outside the State for libraries on application to The William Penn Tercentenary Committee, 1300 Locust Street, Philadelphia 7, Pa., where additional free material

may also be secured for Penn celebrations on written request.

WIDER OBSERVANCES

Friends in England will have their celebration on October 14. From Hawaii, from Canada, from Mexico, word has come that Tercentenary tributes will be paid to Penn, either on his birthday or at other times during the year. Friends Meetings are especially urged to arrange programs in their communities at which the ideas and ideals of Penn in government, business, religious life, education, and religious liberty can be studied. The Penn Tercentenary Committee has scripts for several pageants and plays designed for amateur and school production.

The newest book about Penn is for children entitled *William Penn: Friendly Boy*. Written by Miriam E. Mason in The Bobbs-Merrill Company series of biographies of famous Americans, it is a remarkably accurate story of Penn's life as a Quaker boy which shows a real insight into Quakerism.

In the June 1944 *Fortune* magazine there was reproduced in color a beautiful portrait of Penn, a print of Edward Hicks; *The Peaceable Kingdom*, purchased by Mrs. John D. Rockefeller, jr., for The Museum of Modern Art, and a brilliant one-page essay on the significance of Penn for today. Written by a group of non-Quaker editors of a nationally circulated magazine here is their estimate of our William Penn of Pennsylvania and the world:

"Many of Penn's achievements as a prime mover of English and American freedom and of the Quaker religion are tangible. But his greatest achievement is the message that early in life he set forth to preach with all the determination of his puritan spirit: the underlying conviction that men are bound together by more than selfish interests, that the mutual tolerance of men of good conscience is the basis of all human dealing. This message will have meaning as long as life endures."

Nationalism, Millennialism and the Quaker Witness

Friends' Peace Testimony

By Kenneth Boulding

ANY discussion of practical problems, if carried far enough, will throw us back again on first principles. As Samuel Levering says in his last article, "Our differing choices spring from diverse judgments concerning the facts of history and the nature of man." The two other contributors to this series have made their positions clear enough so that it is unnecessary to say much on the practical issues involved: there is, as usual, something to be said for each point of view, and it perhaps remains only to point out certain dangers implicit in each and certain underlying principles which are sometimes lost to view in the turmoil of immediately pressing problems.

PACIFIST NATIONALISM

In an extreme form, the view of Philip Jacob might develop into some-

This is the sixth and concluding article on "The Application of the Friends' Peace Testimony." The writers, Philip Jacob, Samuel Levering and Kenneth Boulding have stated in clear, incisive language, points of view diversely held by Friends. We extend our thanks to them for a fine series.—EDITOR.

thing which could be called "pacifist nationalism." The virtue in such a view is that it properly regards nations as the main source of political action and envisages the development of one-sided action along peaceable lines by individual nations. Something like this must develop if we are to break the deadlock of "internationalism," which involves everybody waiting for everybody else to make the first step. Nevertheless there is a real danger involved in this view; that

of regarding "nations" as if they were something real and eternal, in other words as persons or individuals.

Anyone whose training and thinking run-along the lines of current affairs, politics, or history, is likely to be particularly subject to this error, and almost everybody falls into it in a greater or less degree. That is to say, we talk and write as if these insubstantial flashes in the infinite pageant of time that we call "America," "England," "Germany," are eternal realities like the Kingdom of God, or even as you or I.

This is the supreme heresy of our time, and permeates the thinking of almost everyone who has passed through a system of state education. Thus I remember once quite scandalizing a young Friend by asking her how long she thought the United States ought to exist—a hundred years, five hundred years,

a thousand years, or what. Put in that form the question revealed that she thought it ought to exist for ever! I almost suspect Philip Jacob of inhabiting a world of thought where shadowy semi-deities labeled "France," "Germany," "Japan," "America" perform to the end of time, and the thought that any one of these might be abolished—not at the last judgment, but at some time not very far in the future—would seem to him rather shocking.

We must never forget that when we speak of nations having personal attributes, such as selfishness, we are using an analogy, and a dangerous analogy at that. Only individuals have immortal souls, and only individuals can be saved: the purpose of history is not to "save" nations but to use them for the mysterious purposes of God and then to destroy them.

Many signs point at present to the supposition that we are now in the long agony of the formation of the first World State. The process may take hundreds of years, and there may be innumerable wars during that time, but the development of human skills, especially the development of transportation, has made the process inevitable. It is a process, furthermore, which I believe to be in accord with the nature of God's purposes for man.

PACIFIST MILLENNIALISM

The Adventists may not be far wrong in thinking that this is a millennial age: for the first time in history a world society, free from war and from want, is on the human horizon, and the dazzling hope of Christ's Kingdom on Earth stirs in the hearts of men as perhaps it has not done since the days of Jesus. Consequently those who look towards the abolition of war, not through the reformed behavior of independent nations, but through the abolition of independence seem to me closer to the spirit of the age and to the sense of God's purposes.

On the other hand, there is an almost certain danger that the advocates of world government will fall into what Philip Jacob rightly calls, "Bargain Counter Peacemaking." The logic is fatally easy: "This war is stupid, because it is not aimed at the destruction, but only at the weakening of nations: eventually, however, will come the holy war, the true Armageddon, for the formation of a world state—a war like the American Civil War, whose aim will not be to weaken the enemy but to incorporate him into the all-conquering world state. In this war pacifism must be thrown to the winds, the faithful must fight on the side of world order, and a truly warless world will emerge."

Stated in more rationalistic terms than they would care for, this I think expresses the position of Jehovah's Wit-

nesses: it may not unfairly be called "Pacifist Millennialism." Yet it is almost identical with the position of increasing numbers of intellectuals who would cringe at the lush imagery of the millennialist sects.

Against this view Friends must stand in all their innocent might. Here we are involved in a matter of fundamental principle. The ultimate source of Quaker pacifism is the belief that God is Love. Hence the development of that awful, passionate unity in diversity (for which no name is great enough save perhaps the name of Christ) is the end and purpose of all creation and the meaning of all time. All things must be judged, therefore, according to whether they bring more or less of creation under the Kingdom of Love. Both war and the absence of war must be judged by this standard.

THE END WE SEEK

We must not assume too hastily, therefore, that a warless world is of necessity preferable to a warring world, irrespective of how the warless world is achieved or what kind of a world it is. The "brave new world" of Aldous Huxley is a warless and well-ordered world where everybody is happy, and probably nobody has

ever given such a clear picture of Hell, for to gain order and happiness all virtue, poetry, courage, and love have been purged out. The world state might easily be a world tyranny from which there would be no place of refuge and against which there could be no centers of resistance.

It would be strange if the slogan, "There are worse things than war," which has been hurled so often at the pacifists, were itself to become a pacifist slogan, yet such might very well be the case in the real "war to end war." For it is not merely a warless world that we want, but a loving world: and while a loving world would undoubtedly be warless, a warless world *might* be even less loving than a warring world. Thus while on the immediate question of what policies are most likely to lead to a warless world Samuel Levering seems to me to have much the best of the argument, nevertheless there may be at the back of Philip Jacob's point of view a deep and very reasonable suspicion that there are two kinds of possible warless worlds—one of which is the Kingdom of Christ and the other of which is the greatest Babylon of all, and that it matters very much which one we have.

Facing The Choice of Kingdoms

By Charles M. Woodman

Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them: And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Matthew 4:8-10.

THE recorded temptations of Jesus in the wilderness are of necessity pictorial descriptions of personal internal struggles. Here He really faced the problems involved in making his ideals practical programs of living. The third temptation, which involves the vision of all the kingdoms of the world, faced Jesus with the alternative of using the usual methods of securing world domination or a new method involving spiritual ways and means more fundamental than the historical methods of military force.

The approach of the devil with the insidious suggestion that Jesus may have the kingdoms of the world if He will bow down and worship Satan may well be paraphrased in terms like these: "If you will use the methods that have always been used by every world conqueror you also can have all these kingdoms at your feet. Syria, Babylonia, Greece and even

Rome can be made your subjects and your slaves. It has always been the method of the strong man—the horse, the chariot, the phalanx, symbols of physical power, crushing human life beneath your heel—use these and you win the goal of world empire. To win these you came into the world, use the long-established method and you can easily outdo Cyrus, Alexander and Caesar."

BEYOND REFUSAL

In Jesus' refusal to bow the knee to Satan He deliberately turns his back upon the military means to attain his Kingdom. He seems to be saying, "These methods can never be mine." The perspectives of history told Him in unmistakable language, that the seeds sown by militarism grow a harvest that destroys the very goals that are sought. Militarism increases rather than lessens the load of human woe.

This great refusal, for that is what it was, involved as its counterpart his assumption of the positive methods of love, good will, righteousness, justice for all, and peace. And these found continual echo in the life that Jesus lived among his people after the temptation was over. He said, "Blessed are the peacemakers, for they shall be called the children of God." "Love your enemies

and pray for them that persecute you, that ye may be sons of your Father who is in heaven." Then in the latter part of his life when He was in Galilee, great multitudes with great enthusiasm came to him with pressure and argument to be their king, feeling that if He would only do that, they with Him could drive the Roman conquerors from the soil of Palestine. The record tells us, "Jesus perceiving that they were about to come and take Him by force to make Him king, withdrew again into the mountain himself alone." Jesus was an outspoken pacifist, and He lived what He taught.

Therefore, as we would properly interpret Him, whatever position our conscience calls on us to take in this present world situation, let us follow our conscience, but let us never put Jesus into khaki. The methods of the Kingdom of God are not military methods, and the quicker humanity comes to realize that, the quicker we shall have a lasting peace. Jesus stands there beyond us and above us, beckoning us, alluring us to climb to his levels. Let us keep Him there, unsullied with the sins of conflict, maintaining the goal toward which we strive, and the end toward which we look, when the kingdoms of this world shall become the Kingdom of our Lord.

IN THE SEAT OF JUDGMENT

Some years ago I attended a conference on the League of Nations at Geneva, Switzerland. One afternoon a group of the delegates were sailing on the lake, and one of them looking across the foot hills to the great mass of towering Mt. Blanc, personified the mountain as if it were speaking, and said, "I seem to hear the Mountain speaking an eternal message to this little group of men gathered here seeking to solve the problems of a world league of nations. 'Hold your little peace conferences, debate the issues with much fervor. If you, like tiny ants at the base of my rugged mountain sides, prefer to go on and fight it all over again, then go. I shall simply witness another civilization destroying itself as I have done again and again in the course of the centuries. Civilizations come and civilizations go. I abide to judge them in eternal perspectives.'"

It would seem in these momentous days of world conflict, involving the vast majority of the peoples of the world, we may well look, not at Mt. Blanc in the high Alps, but we may well set before our eyes, Jesus of Nazareth, the Christ of God, speaking from the mountain top with all the nations of the world before Him. "I will have none of your military methods. They have doomed every civilization that has invoked them. I bid you beware. Bow not the knee to the devil of physical force. He who bows becomes

the slave of materialistic forces. These strangle the aspiring souls of men. These blight the harvest of Christian idealism like the withering blast of desert heat. These methods sow the wind which springs up and reaps the harvest of the whirlwind, tearing up everything before it."

HIS ETERNAL REIGN

So Jesus went down from the Mount of Temptation an internationalist. His people looked for a Messiah who would be a national military hero. John the Baptist, his forerunner, echoed that sentiment. The disciples of Jesus asked Him when He would restore the kingdom to Israel. But in spite of all this national clamor, these echoes from the dead past, Jesus lifted on the Mount of Temptation the banner of a world kingdom—a kingdom of love and righteousness and good will, a kingdom of justice and peace and mutual understanding. The records show that he talked more about this kind of a kingdom than any other subject. It was his great theme. For the sake of it He lived; on its altars he offered Himself; for its accomplishment He died.

The current question facing civilization is not how to win the war but how to make a stable peace. Before us lie fateful hours in the valley of decision, hours that hold for humanity again the chance of the ages, to build the principles of the Kingdom of God into human and national and international structures. The opportunity referred to in Lowell's "Present Crisis" is again before us. We shall do well to ponder some of his penetrating lines.

Once to every man and nation
Comes the moment to decide,
In the strife of Truth with Falsehood,
For the good or evil side;
Some great cause, God's new Messiah,
Offering each the bloom or blight,
Parts the goats upon the left hand,
And the sheep upon the right
And the choice goes by forever
'Twixt that darkness and that light.

New occasions teach new duties:
Time makes ancient good uncouth;
They must upward still, and onward,
Who would keep abreast of Truth;
Lo, before us gleam her camp-fires!
We ourselves must Pilgrims be,
Launch our Mayflower, and steer boldly
Through the desperate winter sea,
Nor attempt the Future's portal
With the Past's blood-rusted key."

A true friend unbosoms freely, advises justly, assists readily, adventures boldly, takes all patiently, defends courageously, and continues a friend unchangeably.

WILLIAM PENN.

SPIRITUAL LIFE GROUP

In the summer of 1942, two Des Moines Christian women of vision and devotion started a prayer group. They invited a small number of women from different denominations to join them in seeking ways of finding God. For over two years this group has met every Tuesday morning, drawing new women into its circle until it has touched the lives of more than fifty women.

At first it met in the spacious home of one of its leaders; then, it broke into smaller groups, meeting in various homes and returning to the original place of meeting once a month. Usually soft music is played as the women gather. Then there is a period of silence. No leader is appointed, but leadership is never lacking. If possible, the group meets around a large table upon which are many books and pamphlets of devotional nature. Some read for a time while others sit in silence. E. Stanley Jones, Glen Clark, Thomas Kelly, Frank Lauback, Muriel Lester, Rufus M. Jones, and George A. Buttrick are a few of the authors who are read. These books may be borrowed or purchased for further perusal. After this quiet hour there is a period for discussion, reading from the Bible, or brief reviews of chapters from these books. At times, help in solving personal problems is sought. Then names of those who are ill or in trouble or sorrow are written down, and prayer, either silent or audible, is offered as each name is read aloud. Always prayers are offered for world peace, for all those in military service, for leaders in governmental affairs, for churches and ministers, and for racial understanding.

The members of this group have learned that only as they live their Christianity will their prayers be answered. They have learned the value of spending time each day in private meditation and prayer, and in "practicing the Presence." They are learning, too, that fear, worry, and resentments must be banished from their lives, and in place of these must dwell the love of God.

As "Christians in the making," the women go out from these meetings where they have found God to become channels of the Infinite.

MINNIE H. ZELLIOT.

Des Moines, Iowa.

He who remembers the dew for the
grasses,
Who star-studs the sky for the mariners'
charts—
Who bids us to love with a love that sur-
passes,
Will show us the healing for war-wound-
ed hearts.

ESTELLE SIMMS HEWSON.

Des Moines, Iowa.

One Hundred Years of Consumer Cooperation

An American and English Point of View

With all of its varied forms, the concept and fact of cooperation and "co-operatives" has shown a phenomenal growth among social plans. Cooperatives, as generally known, are observing one hundred years of existence. Beginning at Rochdale, England, in 1844, they are now to be found in many areas of the globe. Certain smaller nations have practically become a demonstration of cooperative economics. Failures there have been, to be sure, but the movement as a world fact has achieved much.

EDITOR.

THE WORLD VIEW

BY DR. J. HENRY CARPENTER

ONE hundred years ago in 1844 in Rochdale, England, twenty-eight weavers' families opened the first successful retail cooperative store. Today, in 1944, one hundred million families in forty countries are members of the consumer, marketing, and credit co-ops which are bringing a better standard of living and a real stake in democracy to nearly one quarter of the people of the world.

AS IT BEGAN

The first store was started in a dim little warehouse building on Toad Lane. Today cooperators own one of the largest flour mills in the world at Buffalo, an electric light bulb factory in Sweden, oil wells and modern cracking plants in Kansas and Saskatchewan, ten oil refineries in the United States and Canada, thousands of cooperative farms in Mexico, and sixteen hundred industrial cooperatives in China. The British cooperatives own their own ships which ply the oceans and have their own plantations in far-away lands, while Kansas cooperators have traded in oil and greases with Estonia and other countries.

Vast commerce between the Scandinavian countries and England or America has been stopped temporarily by the war, but we predict, it will be one of the first exchanges to be reopened with the coming of the peace. South America, Africa, and Asia are developing the movement as they follow the lead of Europe and America from Nova Scotia and Newfoundland to the far reaches of Western Canada or Southern California. This is not just the flight of imagination. It can be verified with statistics and facts. Yes, more, I have seen with my own eyes and heard with my own ears, the people, the noise of the machinery in factory or farm, the sales to custom-

ers in store or warehouse, in every one of these countries and situations mentioned.

Those twenty-eight Rochdale weavers with no steady employment and living in dire poverty, started a movement which many feel is destined to prove to be the democratic way, the Christian way to a cooperative world economy and enduring peace. These unschooled weavers had no idea that they were starting such a potentially significant venture when they opened those rough wooden doors of that gloomy store on Toad Lane.

THE CO-OP IDEA

But, though unlettered, these men had been trained by the "hard knocks" of life. They had keen insight into the very reasons for their own plight and that of their neighbors. They understood the ravages of buying on credit with the resulting indebtedness and usury demanded. They saw the merchant grow wealthy and live at ease in the very face of their own poverty and starvation. They comprehended dishonest sales and weights or untrue advertising. These men were "canny" and they were also truly Christian.

Those poor weavers, after long discussion and serious pondering over various ideas finally set down certain principles. These were so fundamental that they have not been changed, added to or subtracted from in these hundred years. Even today we measure a cooperative venture by judging as to whether it is "Rochdale" or not. Where these principles have been followed there has been almost inevitable success even as it came to those early pioneers. Where these principles have been deviated from or others set up, there has been almost an inevitable failure. The principles are:

Democratic control—one member, one vote; Membership in a cooperative should be open to all regardless of race, color or creed; Fixed rate of interest on capital; Profits should be returned to the members through patron savings returns; Goods should be sold for cash at market prices; Cooperatives should be neutral in race, religion and politics; Members should be educated constantly.

Cooperatives do a cash business; deliver the most goods of the best quality for the money; have pure democracy in management (for the individual votes and not his money); never enter into speculation in stock (for it is always salable at par and carries a fixed rate

of interest); have never taken sides in racial, religious or political controversy while they have at all times educated themselves and their children and have saved their own money to gain economic freedom and rights.

IT IS NOT COMMUNISM

There is no other movement which is so clearly based on individual participation and responsibility or which is more truly democratic. It is the very antithesis of communism or fascism. True, in Russia, Germany or Italy, and as they took over the other conquered countries, cooperatives were wiped out as such and all their freedom was taken away from them. But, that is the highest verification of their basic value and democracy. Dictators could not countenance such a free, democratic institution, controlled by the people within a dictatorial state. They were destroyed because of the very freedom they offered their membership.

In Nova Scotia the miners and the steel workers were suffering from conditions of low wages, company housing and stores; and the resulting poverty and ill health. They accepted extreme communism as the way out. They destroyed property; they set fire to cities; they raised the red flag over the Town Hall in Glace Bay. It took state militia to quell them and restore order.

Yet, a little priest taught them the cooperative way. Today they are saving their own money. The last record I had stated that it was over one million dollars, put into their own credit unions in quarters, fifty cent pieces, and dollars. They are running their own stores; they are building their own houses; they are rejoining their churches. The Catholics and Protestants, priests and ministers cooperate together with their lay members and have virtually revitalized Nova Scotia. Communism and all its destruction has gone. Cooperation and building in the lives and minds of the people, as well as actual material gains, have resulted. From mine owner to banker, and to politician, it has been called a success.

IN MANY NATIONS

In Mexico two years ago I saw former peons who had been slaves to their Spanish over-lords for over three hundred years suddenly given their freedom. There they were running their own cooperative farms and stores, building their own schools and hospitals, having education and medicine for the

first time in their long history of serfdom—all carried on because of their cooperation together.

In China last winter I saw refugees all but starved and hopeless, given a loan of a few dollars and then joining together in a cooperative weaving or canvas making cooperative, or a machine shop or soap factory. These people were rehabilitated. They were earning their own money. Here also they were developing education and cooperative medicine. They had their own central treasuries and in their total united financing were even defying inflation. They produced in one year 750,000 blankets for the Chinese army and two hundred and fifty other kinds of articles and necessary supplies for the Chinese Republic. They were not only finding their way out as refugees, they were producing in the hour of China's greatest need.

In India I saw Sikhs, Mohammedans, Hindus and Jains of every caste cooperating to save their land from the ravages of mountain floods; to join in better housing or sanitation in their villages; to combine their small scattered farm lands into consolidated holdings; to buy their consumer needs or sell their produce cooperatively. Whole communities in that country of such great problem and struggle for freedom, have found new hope and some basic freedoms through the cooperative movement.

Take the farmers in our Middle West or the city dweller in our seaboard towns. From North and South, or East and West in America the cooperative movement is spreading and people are finding a new way of doing business. They are buying and selling together. These people are remade themselves and they are remaking America as the cooperative movement is remaking the world.

What have been the actual results of cooperation in England? According to the Cooperative League News Service, the Research Department of the Cooperative Union has just announced that the British consumer cooperative societies reported their greatest volume of business in history in 1942 in spite of war-time shortages and restrictions on trade.

Retail trade of the co-ops moved forward more than sixty-eight million dollars during the year to reach a record total of \$1,277,793,924. This was an increase of 5.69 per cent over the previous year and, as the report points out, "as against the position in 1941 this high cash figure for 1942 indicates a real increase in volume sales, for between 1941 and 1942 there was practically no change in the official cost of living." The report concludes, "This surely must be acknowledged as a remark-

able achievement when it is remembered that limitation of supplies reacted more severely than ever on retail trade in general."

FROM NOW ON—?

What more need be said. The story of Toad Lane is neither a fable nor a parable. It is a realistic story from the lives of practical men. It is more important in 1944 than it was in 1844, for a hundred years of experience has made cooperation the most practical thing on earth.

Yet, there is one thing more that should be said. Are you, are all of us, going to do something about it? Young peoples' societies or other study groups in the Church should make the cooperative movement a basis of study and action. Ministers should preach about it especially during this centennial year. Conferences or camp groups should both study and practice it in their cooperative living together. Discussion guides or additional materials may be secured from the Cooperative League of the United States of America, 167 West Twelfth Street, or from the Committee on the Church and Cooperatives of the Federal Council, 297 Fourth Avenue, both New York City.

Let us all work together in this one-hundredth anniversary year to put "The Most Practical Thing on Earth"—the spirit of brotherhood and cooperation that Jesus talked about—into practice. Thus we shall be working toward the just and durable peace we all desire.

COOPERATIVE MOVEMENT IN ENGLAND

BY WILLIAM E. MINTY

IN a hundred years, indeed in much less time than that, the bloom has worn off the fruit of English Cooperation. The fruit, one may hope, will grow larger and yet more prolific; but it has become what is called "common or garden;" therefore it sinks into the commonplace, and no longer excites wonder and admiration. It is little noticed, until centenary celebrations draw attention to it.

This is the general reason, I believe, why English folk now take the cooperatives for granted, and why Friends here do not enthuse about them. One author, Sidney R. Elliott, wrote a book in 1937 and gave it the title: *England—Cradle of Cooperation*. The book shows how England became the nursery, then the school, and eventually the ambit of cooperation in many forms—producers and consumers—but still primarily consumers. We are known as a "nation of shopkeepers," but the growth of cooperatives in this sphere is not so well known.

QUAKERS AND CO-OPS

There are special reasons for the non-attachment of most English Friends to Cooperation, although some Friends do attach themselves to it on account of its principles and its practical good. It might be thought that since Robert Owen, the "father" of Cooperation and of British Socialism, derived some of his main ideas from the writings of the Quaker, John Bellers, then Quakers today ought to venerate Robert Owen and his sociological offspring. Moreover, Robert Owen was, like so many modern Quaker social reformers, a benevolent capitalist. Robert Owen at New Lanark was a sort of forerunner of George Cadbury at Bournville.

The clue to the dissociation of many Quakers from British Cooperatives nowadays lies, I think, in that other title of the founder of British socialism. It was he who coined the latter word. Benevolent capitalists parted company with Robert Owen and his ideas when he became socialist and agitator, as he did when he established the Grand National Consolidated Trade Union in 1834. This transmutation in Owen's history has its projection in the history of the Cooperatives which started with the Rochdale Pioneers' Society in 1844; Cooperative Societies in later years have tended to become socialist in their political outlook and affinities; and this does not endear the movement to liberals—much less to conservatives, both of whom are in the Quaker fold.

THE LESSENERED IDEAL

There are other and more subtle reasons to account for the sophisticated—almost cynical—attitude of some Friends and others to the Cooperative Movement. As with other idealistic ventures, it has sacrificed part of the ideal, all along the line, in order to preserve the other part. Cooperation cannot be a "state within a state," unsullied by any of the lower standards of the world without. It has perforce compromised with competitive society, in order to maintain its economic life and pay a dividend to purchasing members. Therefore the thing we see today, so successful in the commercial sphere, has not the attractiveness of the pure ideal.

In its economic structure and principles, Cooperation is different, but not so very different, from competitive trading. Similarly with its political, social and international outlook, the Cooperative and the Capitalistic patterns are not so very divergent. British Cooperatives wholly support the war effort, and they regard the International Cooperative Alliance as being in abeyance for the time being. The Women's Cooperative Guild, however, and it is a significant part of the British Cooperative Move-

ment, adheres to the pacifist position; for although many individual Guilds—women disown pacifist principles, the declared policy of the Guild, year after year, is pro-pacifist. In other spheres of the Cooperative Movement today, there are not many idealists of the calibre of Edward Vansittart Neale and George Jacob Holyoake, names still venerated by British Cooperators, but there are ordinary men and women who still cherish the ideal.

THROUGH TRAIL AND ERROR

Personally, I think it worth while to be working inside this great movement, and to take one's place in its business life, rather than to be part of the ordin-

ary capitalistic system. Cooperatives are the most democratically run business in existence, and the training thus provided for democracy is invaluable. The purchasing members, who are also shareholders, have the final say, and the committee of management of a retail society is elected by them, and is responsible to them, in matters of policy and administration. The great wholesale societies, English and Scottish, are responsible to the retail societies, which are their component members. The productive societies, federated in yet another organization—the Cooperative Productive Federation—are co-partnership bodies, with a good measure of workers' control.

There are all the irks of democracy, the pains of the trial and error method, and its losses as well as its gains. But we have learned from a hundred years of rich experience, which has also, had a strong repository and guardian—the Cooperative Union. We suffer from ill concepts of democracy, but the movement is learning better concepts, for not least among the spheres of British Cooperation is its educational side. Education was one of the aims of the Rochdale Pioneers a hundred years ago, and the Education Department of the Cooperative Union plays a vital part today. It is a part which Friends, in particular, might well foster.

With Friends in Canada

By Stirling Nelson

FRRIENDS in Canada—members of Canada Yearly Meeting, Conservative; Genesee Yearly Meeting, General Conference; and Canada Yearly Meeting, Five Years Meeting met in joint and alternate assembly for their Yearly Meetings this year. The accommodation at Pickering College, Newmarket, Ontario, made an excellent place for Friends to enjoy the fellowship of meeting together.

For over fifteen years, Canada and Genesee Yearly Meetings have been meeting thus, but this year was the first that the Conservative Friends accepted the invitation to join in Yearly Meeting sessions together. For many years other Friends in Canada have been sending fraternal delegates at Yearly Meeting time. Friends have visited for part or full time the sessions of the other Yearly Meetings and their contributions have been most acceptable.

FRIENDS YOUNGER AND OLDER

Young Friends Yearly Meeting also met with the senior Yearly Meetings this year, as it was not advisable to hold their regular camp period at Camp Neekaunis on Georgian Bay. So there was found at Pickering College this year about as representative a group of Friends as one could find anywhere. Children of Friends, Young Friends of nearly all the Monthly Meetings, and our dearly beloved older Friends, give a clearer idea of the representation present.

Of our older Friends I wish to mention Elwood Garrett of Toronto who said that although he could hear very little of what was said, he could feel the working of the Spirit and that when he knew all Friends in Canada were meeting together, he could not stay away. There

were present also Edgar Haight of Sparta, Janet Pollard and Joseph Clayton of Norwich whose contributions were the expressions of a greater desire of unity among Friends. Fred L. Ryon of Green Cove Springs, Florida, a member of Canada Yearly Meeting, spoke of his pleasure at being present on such an occasion and of how he felt and knew that it was the will of our Master that Friends in Canada should be meeting together.

We who were present and experienced this Yearly Meeting were challenged by the thought, "What is happening to Friends in Canada?"; which in turn was followed by the thought, "What does the future hold in store for us?" Not only the events of the Yearly Meeting just past and the promise of future Yearly Meetings together have aroused these questions, but events over the past years have led Friends in Canada into the spirit of unity which was much in evidence. Many events of the past years have helped in the development of this bond of fellowship. I shall not attempt to appraise them as to their order of importance but will comment on them, inasmuch as I feel that all these events have had their share in this development of increasing fellowship and love for one another.

DRAWN TOGETHER IN SERVICE

The increasing amount of intervisitation among all Friends in Canada at Yearly Meeting times, the holding of annual Service Committee Meetings at various places, and the visits of Friends have been very helpful in this development. We have all realized that the responsibility of each member in the Religious Society of Friends is obedience to the witness of the "Light Within."

This experience is still available as it controls the whole of our lives, shows us that which is evil, and brings us into unity. The inner certainty of this truth causes us to witness to others its meaning and leads us into unity with one another.

The foresight and wisdom of the Friends who were instrumental in the formation of the Canadian Friends Service Committee, have played a large part in the drawing of Friends in Canada closer together. As members of each Yearly Meeting meet in annual and executive meetings to consider such questions as temperance, Christian Social Council, education, Camp Neekaunis, and more recently, refugees, war relief, and work with the Conference of Historic Peace Churches, all have realized the common background of their endeavors and have grown more tolerant to all views expressed.

For many years Young Friends have held their conferences together, and for the past twelve years have met at Camp Neekaunis on Georgian Bay. The foresight and kindness of earlier Friends in making such property available has undoubtedly been a large factor in developing the friendship which now exists. The administration of this property has been the work of the Service Committee, thus of joint interest to all Friends. Young Friends have met there annually for ten days or more, working together, studying Friends' principles and worshipping with one thought predominant, "We wish to learn to be better Friends."

The Young Friends who attended Camp a few years ago have now reached a place of responsibility in their separate Yearly Meetings. This fellowship which they have so much enjoyed would be lost in part by separate Yearly Meetings.

So I feel Young Friends have encouraged, and have been a great influence in having Friends in Canada meet together at Yearly Meeting time.

I also believe that the pages of the *Canadian Friend* through its various well-chosen articles has done much to influence the thinking of Friends in the direction of closer fellowship and unity. Much of the credit for this goes to our present editor, Louise R. Rorke, and to previous editors, who have directed its publication. The articles and news carried have been of interest to all Friends in Canada, rather than only for the Yearly Meeting which directs its publication.

To my mind all these before mentioned factors, intervisitation, Canadian Friends Service Committee, Young Friends activities and *The Canadian Friend*, have been influences in the drawing of Canadian Friends together. Now that I have partially reviewed the fact of what has been happening to Friends in Canada, I return to the question of, "What will be the future of Friends in Canada?"

To this question I hesitate to give a positive answer but in the light of past and present events, I see a future of increasing harmony and love. This was in particular exemplified in the fact that consideration to the question of time and place for Yearly Meeting next year was in reality meeting for worship as Friends expressed their desire to continue to meet together.

Further evidence which gives confidence in the future was the fact that at this year's Yearly Meeting individual Friends expressed the need for all individually to face their responsibility to their various Monthly Meetings, and by so doing to bring encouragement to those who were not privileged to attend Yearly Meeting. Also much careful consideration was given to the question of a more adequate program of education in Friends' principles. From the discussions this question was given to the Canadian Friends Service Committee for further study and action.

The appointment of Fred Haslam as full time secretary for Canadian Friends Service Committee seems to me to be a forward step. This has been necessitated by the added responsibilities of this organization at this time. In conclusion I wish to quote from the final paragraph of the Canadian Friend's Service Committee records, its deep appreciation for the interest of Friends throughout the Yearly Meetings of Canada, "As work progresses there will be increasing need for the spiritual support of all Friends. It sometimes seems that the work undertaken is beyond the power of a small group such as ours but we cannot draw back from the road which we as Friends have chosen to take."

Jamaica Moves Forward

By Harry Wellons

LITTLE did I realize when I was a boy that I would, one day, be a traveling Friend. Having served five years in Jamaica I was sent on a deputization trip that took me over six Yearly Meetings of the Five Years Meeting of Friends. In addition I visited among several Meetings not affiliated. Out of my visitation several things deserve mentioning.

First, I found Friends eager to hear about the economic conditions, social standards, customs, and attitudes of the people of Jamaica, regarding spiritual things. There is a definite concern to be in the light about all problems which surround daily living. This calls for more publicity on missions and their activities. Can we as Friends neglect the needs of humanity when we live in a country of abundance? Our neighbors supply us many of the needs and luxuries we enjoy daily, and in the past they have received very little from us in return.

Secondly, the rural church is fast losing its strength in many sections of our Friends' communities. Being a farm boy, I could not help being surprised at the trend back to tenant farming and a shifting population. Friends no doubt have already sensed the situation and the foreman of a Rural Life Association is an essential step toward helping to solve the problem. We need to give careful study to such rural life plans as have been developed by the following ministers: Doran of Sparta, Tennessee; White of Pleasant Hill, Tennessee; and Smathers of Crossville, Tennessee. Here they have successfully resettled families on the farm and built strong communities and churches.

In the third place, one of the most thrilling events of my visit was finding young people interested in Christian work. However, one must face the fact that our church has not yet made possible the means to increase the number of missionaries and workers to be sent out to the mission fields. Does it not call for vision, new inspiration and far more liberal giving?

Fourth, I am convinced that there is a place for expansion of missions in our program of Christian work. The Friends have expressed this concern in response to this message.

A HISTORICAL GLANCE

For over sixty years Friends have been concerned with the problems in Jamaica. During that time much has been done in laying a ground plan in which modern methods of social service, education, religious education, and economics can be carried on. In order that we may get better acquainted with

the needs, it is necessary to give a little history.

The summer of 1938 found the human volcano which had boiled for over a century suddenly erupting into the island's worst riot. Disturbances of this kind always have causes. The beautiful Island of Jamaica with its mountains, valleys, ideal climate, green vegetation, and sandy beaches had afforded so much opportunity for capitalists, tourists, and those seeking a place for rest and recreation, that little attention had been given to the accumulated problems of the ordinary people.

Centered around this setting was a population of one and a quarter million people, ninety-eight per cent Negro or mixed, about one hundred, seventy-five persons to the square mile; an illiteracy record of fifty per cent; illegitimacy record of seventy-one per cent plus; only fifty per cent of the children of school age in school; only five per cent of those capable of secondary education having a chance to acquire it; and wages and employment in such a state that only a minority could keep up anything like a decent standard of living. It is no wonder trouble came to this little island only fifty miles wide and one hundred, fifty long. There is need for reform in the way of life, in such fields as education, agriculture, industry, trades and social service.

MISSIONS AND ECONOMIC LIFE

The country, since its beginning, has been dependent upon a one or two cash crop system, which has, in the main, been operated by big land-owners or corporations, several of whom were absentee owners. This type of economy tends toward either economic slavery or cheap labor and at the same time drains the country of its cash and resources and puts little back in its place. In other words, education, industry, agriculture and skilled trades are never developed very intensively under such a system. Development of these fields is one solution for a higher standard of living. In fairness to the British Empire, I think it should be said much is underway today which will correct many of these faults. Jamaica is one of the colonies with adult suffrage for all citizens over twenty-one years of age. The new constitution allows for much freedom and opportunity for progress.

The churches for many years led in all reforms which improved the life of these people. They aided in the abolishment of slavery, established churches and schools, started trade education, began social service, cared for orphans, etc. Today the picture has changed some-

what; there are other organizations equipped to do efficient work in these fields that have no affiliation with the church. One must ask whether the day has come when the church will not hold its same position of leadership? Should it not be said, that this depends on the ability of the church to adjust its programs to meet the needs of a fast changing world.

Is it not a concern of our Missions to lead God's people from the yoke of economic suppression wherever such exists? The following is a concrete example of how imperialism can work on an island like Jamaica. This island has every ingredient needed for the manufacturing of cement, still she imports all of it. But the sad part about it is that the island needs houses and other construction for which cheaper cement could be used.

THE EDUCATIONAL EMPHASIS

It has always been characteristic of Friends, wherever they establish Meetings for Worship, also to concern themselves with education. This has been true of Jamaica where they have many elementary schools. Friends also have Happy Grove Secondary School and other Friends Schools which are known officially as Friends Educational Council. It is about the latter I shall say the most, since I am better acquainted with its program. It should be said that there is a working agreement between Happy Grove and the Council through which both institutions benefit.

For many years, Jamaica has suffered educationally because of the system under which it worked. Higher education was made possible only for the few that could afford it. The emphasis was on education for white collar jobs, therefore neglecting agriculture, industry, trades and vocations, the latter of course being important since it is an agricultural island. The report of Dr. Kendal, of Columbia University, invited down to review Jamaica's Secondary Education said, "An educational system should be a function of the society it serves and it should concern itself with the social and economic environment in which the young people grow." Friends are trying to bring their schools in line with this idea. Happy Grove is socializing its academic curriculum while the Friends' Educational Council is developing a trade and social service school.

In Highgate the emphasis is being placed upon vocational education for the masses. The students are taken from four sources: the courts not criminal; poor relief; parents too poor to support them; orphans and privately supported children. The boys and girls are taken at the ages of four to sixteen years and are fed, clothed and educated. All students are given regular elementary

education until about twelve years old. At this time the school tries to assist students to choose, prepare for, enter upon, and progress in some trade or vocation. At this age the students are sent to school a half-day in fundamentals and a half-day in the field, shop or laboratories to carry out that which has been learned in the class room. The subjects taught are agriculture, carpentry, cabinet making, plumbing for boys; and sewing, basket-making, gardening, cooking, nursing, and weaving for the girls. Tailoring and shoe-making are carried on in the school to help cut down living costs.

With this type of school, it is expected that a boy from sixteen to eighteen will be able to go out and become a self-supporting citizen. Some will establish shops; some will assist businesses already established; some will take up farm homesteads. Should there be a student in this school capable of higher education he or she is allowed to enter secondary school. This gives us a connecting link with Happy Grove School.

Friends in Jamaica are hopeful that this type of education will help to fill the gap left in the old system. We are still in the experimental stage and, at best, it can only be a stimulus to Jamaican education.

FOR AND AGAINST

BY FRANCIS D. HOLE

It appears that we men and women throw our fiercest energies into fights *against* things and persons, and not *for* things and persons.

The inclination in human nature toward being *against* something is a primitive one which can be overcome only by much love and strength. In the monotony of camp life, soldiers, prisoners, refugees, Americans of Japanese descent, and conscientious objectors are impressed with the little annoyances of familiar personalities and irksome restrictions. At times it may seem that pacifists and nonpacifists are united in the bitterness of their criticism directed against people and circumstances around them. It is somehow considered a sign of manly vigor for one to be *against* things. Yet underneath the short-lived, though oft-repeated explosions of disgust and accusation, there flows a simple hearted hunger for love and fellowship. The bond of good comradeship makes camp life, like factory life and farm life, rewarding and inspiring. If enemy soldiers were to camp together, friendship would grow as naturally as the lilies of the field. Such growth is a threat to hostilities in any human activity. That is good news!

Jesus was so definitely *against* many things that he was executed as a crim-

inal. He defended himself successfully with spiritual weapons. Although he died in body, he presented so positive a stand that he transformed his execution into a movement of love and power. His living spirit works among us now with patience and fire.

Jesus was *against* such things as these: demons in people (he was not *against* people), faithlessness in people, racial and class prejudices, lifeless religious customs, hypocrisy, hesitation to seek God and to serve Him. Jesus was *for* such things as these: the divine in persons, the love which leads to perfect freedom and voluntary servitude, a sane religious passion, sympathy, fearlessness in dependence on God's near and unlimited power, prayer, and bold preaching filled with the enthusiasm of a lover, friend and servant of God.

Conquered peoples, facing burning resentment in their hearts, or bewildered apathy, need an enduring fellowship of goodwill which only genuine peace makers can provide, and which must last a thousand thousand times as long as the period of military operations has lasted. It will take a long time for families which are used to campaigns against their cities to become adjusted citizens again in a society of nations in which people are for them. We must care about producing such a trusting society!

Instead of turning to the cynicism, the hidden despair, and the hard-hearted pride of a conqueror, we American people would do well to turn to the love and power with which Jesus fought the spiritual fight. It is easier to be *against* than for something, as the nations demonstrate. We, too, have drilled ourselves in operations against peoples.

In our daily practices, we men and women, of every race, find our greatest reward in being for others and for Him in whom "we live and move and have our being."

C.P.S. No. 23,
Coshocton, Ohio.

A SIMPLE WISH

I hold no dream of fortune vast,
Nor seek undying fame;
I do not ask when life is past
That many know my name.

I may not own the skill to rise
To glory's topmost height
Nor win a place among the wise,
But I can keep the right.

And I can live my life on earth,
Contented to the end.
If but a few shall know my worth
And proudly call me friend.

HELEN MARIE MITCHELL.

A very young Friend of
Indianapolis, Indiana.

The Geography of War and Peace

By Brent Dow Allinson

IT is easy to talk all around the periphery of the problem of war and the longed-for peace to come, and even to sound some of the deeper notes in the racial scale, which "like sweet bells jangled out of tune" produce much of the sound and fury of the world, without striking clearly to the geographical and economic core of the great matter, which perplexes all of us. I think, for instance, that the much-discussed race question has had, in fact, very little to do with the causation of the present all-devastating conflict, whatsoever may be said about the ominous future and the rising tide of color in the world. Racism is one of many treacherous illusions, one of the false and fighting "ideologies," which propagandists of violence exploit, to the vast mischief of mankind.

THE EARTH FACTOR

It is highly misleading to interpret the present convulsive war in terms of race, or of other political ideologies; and very dangerous to regard the blind struggle in which we are so deeply and unwisely involved as a war primarily for peace, or democracy, or civilization, or even freedom and the American way of life—or any other grand and glittering generality. Most of these moving alibis conceal more truth than they set forth; they are persuasive slogans and catch phrases used as "window-dressing" to catch the unwary, by which war and war-loans in particular are "sold" to excited and gullible people in times of stress and fear. To a social scientist dedicated to pursue the search for truth, to an effort to clarify confusions and reveal the hidden motivations of men and governments, such words and phrases, in war-time, are suspect.

History, like the great world-stage upon which its terrible dramas turn, is in tremendous motion. But international history cannot be illuminated or properly understood by ignoring the earth and the seas, the land-forms and climates which are its stage. Too much discussion of global war and peace leaves the physical realities of the globe out of its ambit. To do this is like discussing *Hamlet* without any reference to Denmark, or even to *Hamlet*. Geography leads to the core of the problems of world politics and the very stuff (and sometimes nonsense!) out of which world wars are made and a just and readjustable peace may someday be constructed by more enlightened and intellectually honest men. When Mr. Winston Churchill confessed, recently, in Parliament that the war is becom-

ing less and less ideological, he may have meant that its underlying imperialistic and balance-of-power realities were at least emerging to view from the mists of illusion and propaganda which have surrounded it, particularly in the American press. If so, we are indebted to him for a lucid interval. When Mr. William Henry Chamberlin, the American newspaper man and author, said at the Antioch Conference in the course of his address on Japan, and American naval strategy now assailing it in its home waters, that, "This is a kind of war of economics against geography," he touched a vital aspect of the truth. If this happy phrase were the sum, as it suggests the substance, of the matter, I for one should have to bank on the ultimate triumph of geography! But, of course, this, too, is a partly verbal anthithesis, for economics like strategy depends very largely upon the huge facts of geography which constitute the framework of the world of action, within which the problems of war and the hope of peace must find their solution—or the dissolution of civilization.

UNIMAGINATIVE POLITICS

The greatest challenge which confronts a devastated humanity today, and particularly the energetic Occident whose blindfolded nations are slowly but surely committing collective suicide upon the grave of Christianity, with the unlimited encouragement of the United States Government, is one of fitting a functioning political framework over the rebellious facts of technology and geography. The earth, in space-time, in the realities of transportation and communication, is shrinking sensationally around us. It is now a daily fact for the super-planes of the Army far-flung Transport Command to fly from New York to English fields in four hundred minutes—in less time than an express train can move from St. Louis to Cleveland. The closest European neighbor to the United States is now, not Ireland, but Russia and Siberia, which flanks the seas of the Arctic Circle directly opposite Canada and Alaska, all the way from Labrador to Bering Strait. We cannot escape close relations by the air and the stratosphere with the men and governments on the other side of the Pole. Our greatest need is intellectual clarification of the prevailing confusion as to what American armed power is striving to accomplish in the world. We are perishing for the lack of self-mastery and self-control of our high-powered and devastating

technology. We must somehow master and manage the economic wilderness which surrounds us and compel it to do the productive work of life, not death. These are problems for the political sagacity and inventiveness which we once possessed in this country. They are problems for trained minds rather than the bulging muscles and machinery of the military men to solve. We are confronted with the stark necessity of creating a functioning political framework, within the possibility of democratic control, for the ungoverned anarchy of economic production and the monopolized sources of essential raw materials and markets. The Russians have done this in a very impressive but terrible way, at dreadful human cost—a way which we do not like because of its total inhumanity and suppression of the freedoms without which life and government for us would be insupportable. The National Socialists have done it in another way, a way which theoretically is much closer to our traditional ideas of private property and individualism, but which likewise is intolerable because of its excessive statism, militarism, regimentation, not to speak of the long crimes which Hitler's government has committed at home and abroad, ostensibly in resisting Communism and unifying Europe. The truth is that, given a well-balanced, well-regulated, functioning economy, with adequate natural resources, or equitable access to them, with reasonable living space and enlightened leadership, with a people educated to understand the realities of life and to a certain generosity of spirit, which it is the essential function of Christian ministers to generate and resuscitate—peace will follow and prevail as naturally as day follows night. But such ideal conditions exist in very few countries—not even in large sections of the United States. Hence the importance of such institutes for the study and discussion of international affairs as those under the auspices of the Friends Service Committee.

BEDROCK PEACE BUILDING

It is a profound illusion to assume that victory will spell peace at the end of this ordeal. "Victory in the present war," says Dr. Arthur Morgan, "will not ensure enduring peace, for the causes of war will continue to exist within the very fibre of our own and other peoples. . . ." They will certainly do so unless certain great politico-economic reforms are effected, in terms of geography and

world-planning, terms which will honestly and justly provide for fulfillment of the verbal promises of the Atlantic Charter, pledging to *all* nations "large and small, victor and vanquished, the enjoyment of something like an equality of access to the sources and supplies of necessary raw materials of modern industrialized society — specifically, the petroleum, the rubber, the tin, the quinine, the vegetable fibres and palm-oils, the coffee, cacao, tapioca, and tea, as well as the gold and diamonds, the manganese and bauxite, all of which are the prized gifts of tropical and colonial lands to the restless peoples of the temperate zone.

The lion's share of these lands and resources is, in fact, still held and has been exploited for many decades prior to the First and Second World Wars—by the principal allied powers of the so-called United Nations—the British, Dutch, French, Russian, American and French empires, or realms. These constitute the economically satisfied nations, with ample resources and living-spaces behind their coasts and teeming commercial cities. With the exception of Russia, they are all sea-powers. They are the "Haves" of the world, against whom the hungry "Have-nots" ranged themselves ultimately in what is called the rebellious Axis, whose members, under dictatorial adventurers constitute a kind of confederation of the desperate and the damned.

WE TRADE OR FIGHT

Germany and her land-locked neighbors, Italy and Japan, were and presumably will remain, when stripped of the territorial acquisitions of their recent aggressions and confined to their several unprovided homelands, the economically under-privileged and over-populated nations, cut off by reasons of geography, politics, tariffs and war, from peaceful access to the world's greatest storehouses of undeveloped economic resources and raw materials, in Asia, Africa and the Americans.

This is the economic bones, the very skeleton of the war-system, which unfortunately remains largely invisible to the comfortable people who talk about law and order and the proprieties—even in peace conferences!—and who misconceive of peace as a restoration of the balance of power and a return to the imperial *status quo ante bellum*, pinned together by an International Police Force!

The very idea of the power and right of the people to establish government presupposes the duty of every individual to obey the established government.

GEORGE WASHINGTON.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

LOVE LABOR

He abode with them and wrought: for by their occupation they were tent-makers.

Acts 18:3.

* * * *

Thank God every morning when you get up that you have something to do which must be done, whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance, self-control, diligence, strength of will, content, and a hundred other virtues which the idle never know.

CHARLES KINGSLEY.

* * * *

Love labor: . . . it is wholesome for thy body, and good for thy mind. It prevents the fruit of idleness, which many times comes of nothing to do, and leads too many to do what is worse than nothing.

WILLIAM PENN.

* * * *

Let the farmer forevermore be honored in his calling: for they who labor in the earth are the chosen people of God.

THOMAS JEFFERSON.

* * * *

I congratulate poor young men upon being born to that ancient and honorable degree which renders it necessary that they should devote themselves to hard work.

ANDREW CARNEGIE.

* * * *

And only the Master shall praise us, and
Only the Master shall blame;
And no one shall work for money, and
No one shall work for fame;
But each for the joy of working, and
Each, in his separate star
Shall draw the Thing as he sees It for
The God of Things as They Are.

RUDYARD KIPLING.

* * * *

Work should be a joy; . . . and it would be if we regarded it in the light of its being a labor of love; but we have come to think of what we call labor with almost a sense of pain. Most of us resolve our work into labor and, while it results in accomplishment, it becomes unpleasant and strenuous in its method of execution.

The secret of the true love of work is the hope of success in that work; and not for the money reward, for the time spent, or for the skill exercised, but for the successful result in the accomplishment of the work itself.

SIDNEY A. WELTMER.

Let me do my work each day; and if the darkened hours of despair overcome me, may I not forget the strength that comforted me in the desolation of other times. May I still remember the bright hours that found me walking over the silent hills of my childhood, or dreaming on the margin of the quiet river. . . . And though age and infirmity overtake me, and I come not within sight of the castle of my dreams, teach me still to be thankful for life and for time's olden memories that are good and sweet and may the evening's twilight find me gentle still.

MAX EHLMANN.

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Abundant living must include some form of creative activity with the hands. Our Christian Ashrams include in them a daily period of manual labor as an integral part of our spiritual cultivation. This breaks down the barrier between those who work with their hands and those who do not. Working together with the hands makes manual labor good form, high cast.

E. STANLEY JONES.

* * * *

O Son of a Carpenter, help us to join Thee in making our communities places of health and beauty—veritable cities of God. Today I offer Thee my hands.

Amen.

RUFUS M. JONES RETIRES AS SERVICE COMMITTEE CHAIRMAN

In Philadelphia on September 22-23 the American Friends Service Committee inaugurated its new policy of having week-end meetings three times a year in Philadelphia and other monthly meetings to be held in Richmond, Baltimore, New York, Chicago and other Friends centers at appointed intervals. The attendance at the sessions was large, with representatives present from all over the country and Canada. Rufus M. Jones announced that he had retired from active service as Chairman of the Committee and would probably be presiding for the last time as the active head of the AFSC since a new chairman is now being selected by the Board of Directors. In opening the general meeting which followed sessions of the sections devoted to Civilian Public Service, Peace, Social-Industrial and Race Relations, and Foreign Service, Rufus Jones said that it was the custom in his family to read the 121st Psalm when members set forth on a journey, and he read it to the large group assembled as a fitting opening to this eventful occasion which ends his active personal leadership of the Committee founded in 1917.

Forum

A QUAKER MOTHER PLANS

Editor, THE AMERICAN FRIEND:

In the early hours of the morning I began turning over in my mind the words of my son who is in service. He said, "Mother, I am so hungry for my home Meeting that I have been thinking what I could do, when I do get back, to be of real service, especially to the young boys."

There will be a number of boys and girls coming back to us with the same enthusiasm and hope of making a better world, and several questions came to me, "Would we have a post war program here at our home Meeting ready for them? Are we well enough informed to teach them what it means to be a Friend? Are we sincere Disciples? Not implying that Friends are better Christians, but can we show them what Friends can contribute to Christianity as a whole?"

With these questions and many others still fresh in mind I picked up the morning mail and in its midst was the August 24 issue of THE AMERICAN FRIEND. On the cover were the words, "Friends, Teach for Christian Discipleship." Turning the page, I saw in large type these words, "Quakers—Educate or Perish!" and there were all the thoughts that I had had. I quote, "We have no choice. Either we shall accomplish an educational program that reaches from the kindergarten through the family and to the adults of our Meeting or, in the measure that we fail to do it, we shall cease to have Quaker Meetings and Quakers. A congregation of some type may carry on under the inherited name of "Friends" but it will not have the character of Friends in faith and practice. If we have no significance as a Christian group, if there is no distinctive place for us as Quakers within the Christian movement, then we would do well to join another denomination and save the flurry of pretended distinction."

As I turned from page to page, material was given for every department of Christian education, plans for helping teachers to become disciples. With the fine plan set in motion, I don't believe our boys and girls will be disappointed in us when they return with high hopes of what the Friends can contribute to this tired, sick world.

I have never been more inspired as to what Friends might accomplish in the advancement of the way of life for which all mankind, the world over, is yearning.

NELLIE L. TRAYLOR.

First Friends Meeting.
Indianapolis, Indiana.

THE GOSPEL SHOOK IOWA!

Editor, THE AMERICAN FRIEND:

At a local interchurch group in New York City I was introduced to a newcomer, an Episcopalian minister, as a Quaker. He began conversation by saying "I greatly admired the work the Quakers were doing at their refugee hostel, at Scattergood, Iowa."

By way of keeping up the conversation I said, "Were you stationed at Scattergood?"

He replied, "No, I was sixteen miles away, but we felt the influence of their work where I was."

"So they were even better than good Quakers as George Fox defined them when he said a good Quaker would shake the world for ten miles round?"

The minister said, "They did more than that." They shook the whole state of Iowa from the cities at the western edge to the cities at the eastern edge and they shook the rural places in between."

Those words of an Episcopalian minister told me what could be accomplished by devoted sympathetic people even though they never preached a sermon. That hostel never contained more than forty refugees at any one time during the four years it was open, and most of the time there were not four Quakers there. Those three or four Quakers working quietly but devotedly made the whole state of Iowa grow in grace. More Quakers working like them would make the whole of America grow in the grace it so much needs.

EDWARD THOMAS.

Woolworth Building,
New York City.

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FOR MORE POLITICAL SHOPPING

Editor, THE AMERICAN FRIEND:

Several months ago there was printed in THE AMERICAN FRIEND a letter setting forth the merits of Dr. Claude Watson, Presidential nominee of the Prohibition Party. Another minor party Presidential candidate who has also served in the Christian ministry and will receive the votes of some Friends, is Norman Thomas of the Socialist Party.

For many years Norman Thomas and other Socialists have consistently opposed military conscription of any form, imperialism, "dollar diplomacy," American participation in military alliances or commitments to maintain the status quo, poll taxes, Jim Crow regulations, the segregation or internment of Japanese-Americans, anti-Semitism, and Fascistic tendencies and movements. A former executive secretary of the Fellowship of Reconciliation, Thomas opposed the 1939 repeal of the arms embargo, the 1940 Selective Service Act, the 1941 Lend-Lease Act, and other steps that led to American participation in the present

war; at present he is opposed to the Allied "unconditional surrender" demand and favors sending of food to all countries where people are starving.

Few men in public life have been as vocal as Norman Thomas in defending the civil liberties of Jehovah's Witnesses, conscientious objectors, Negroes, and other minority groups. In the present campaign the Socialists are urging extension of old-age pension and social security legislation, American hospitality to war refugees, a permanent Fair Employment Practice Commission, an economy of abundance based on production for use rather than private profit, and a political peace offensive for an early armistice.

The 1944 Socialist Vice-Presidential candidate is Darlington Hoopes, former prominent member of the Pennsylvania legislature, who belongs to the Society of Friends, the War Resisters League, and the Fellowship of Reconciliation.

The larger the vote that Norman Thomas receives, the more he is strengthened to continue for us his effective advocacy of measures which many Friends support. In voting for Thomas, give our pacifist testimony by voting against "unconditional surrender" and for "a peace offensive and early armistice." We commend Norman Thomas, the Presidential nominee most sympathetic to our denomination's views on peace and international good will, to the consideration of all Quakers.

We suggest that you write to the Socialist Party, 303 Fourth Avenue, New York 10, N. Y. and ask for a complete party platform so that you may study it.

MYRON TRIPP.

ERNEST AND ELIZABETH MORGAN.
ALBERT LIVEZY.

AMONG OUR CONTRIBUTORS

BRENT DOW ALLINSON—Author, teacher, and recently appointed Social Science editor for *The New Standard Encyclopedia*.

KENNETH E. BOULDING—Professor at University of Iowa, Ames, Iowa.

DR. HENRY J. CARPENTER—Executive of the Federal Council of Churches of Christ in America.

WILLAM E. MINTY—Member of Leicester, England, Friends Meeting; has served as tutor and Education Committee Chairman of the Cooperative Society; 54 Rowley Fields Avenue, Leicester, England.

STIRLING NELSON—Executive Clerk Canada Yearly Meeting, 1504 Lewis Ave., Niagara Falls, Ont.

MARY B. STEVENSON—Montross, Virginia.

HARRY WELLONS—Principal Friends Educational Council, Jamaica, B. W. I.

CHARLES M. WOODMAN—Friends minister, instructor Earlham College.

FOR FRIENDLY ACTION

A WORKERS' PAGE OF SUGGESTIONS

THE MINISTER AND HIS BOOKS

Most of us have heard of the statement of George Fox that "To be bred at Oxford and Cambridge was not enough to make a man fit to be a minister of Christ." But too few of us have heard that before his death "He had accumulated an extensive library for one of his circumstances, a good proportion of the books dealing with other than Quaker or even with religious subjects."

We modern Friends also insist that scholastic training is not enough—that there must first be a "call," but we know too that a library of good books offers the industrious minister a store-house of source material with which he may add pungency to his message when he preaches. We have also learned that "Oxford and Cambridge" can add efficiency in many ways just as a sharp tool does to a skilled workman. The Apostle Paul, Robert Barclay and William Penn may be cited as examples of efficiency made possible when training is added to God given ability.

NEED FOR GOOD TOOLS

To be equipped as completely as possible, for every phase of his varied work, should be the aim of every pastor. To accomplish that he must have at hand an adequate "tool kit." First and foremost among these tools are the "must" books. The Bible—in just as many translations as he can secure. Even if he has studied Hebrew and Greek the probabilities are that he has lost acquaintance with them. The writer has at hand, in addition to the Hebrew and Greek Testaments, five translations of the Old Testament, seven of the New Testament and an additional translation of the four Gospels. It is very helpful, at times, to note the different shades of meaning of the original text brought out by these translations.

While not on the list of musts it will be of interest to have nearby copies of both the Old and New Testament Apocryphas. The Old Testament apocrypha for its contribution to Hebrew History and thought in eras not given in the accepted texts, the New Testament Apocrypha for its stories of the early years of Jesus and the work of the Apostles. The Minister must have a good concordance, one such as Cruden's for ordinary text hunting and one such as Young's Analytical Concordance, for the special study of the meaning of words in the original; and of course he

must have a good dictionary of the English language, and make frequent use of it. He should have at his elbow an authoritative text on the use of good English. Not too many of us are skilled in this field.

So far no mention has been made of commentaries—and there are a number of them, and how they differ in their approach! Confessing a possible weakness—the writer has seldom been able to get from them the assistance desired. They speak learnedly and at great length on the less difficult themes but seem to dodge the difficult ones—the ones on which one needs the most help. It does not seem wise to suggest any one set. Each pastor must decide for himself, but not until he has examined enough of them to feel sure that a certain set meets his particular needs. To make his selection he may need to visit, more than once, some well-equipped theological library or browse among the books of generous ministerial friends.

The minister should, of course, read, and read well within his special field—religion. Here one finds numerous books on theology, church and mission history (especially should one be conversant with those of his own denomination), religious poetry, devotional anthologies, books dealing with problems the Church is now facing, volumes of sermons, books of illustrations, books of selected quotations (but one should beware the fate of him who so depends on books that he never undertakes to think out his own conclusions and messages. A wise professor once said to his students that they should never turn to ministerial aids until they had exhausted their own personal resources.) He should read his own denominational papers and at least one widely distributed interdenominational religious journal. In this field of religion, as well as in other fields of thought, the minister must learn to choose that which will cause him to think, give him the broadest outlook, and at the same time contribute to his own work.

SELECT BOOKS WISELY

What other books should he add to his library? Here needs and tastes will be important determining factors. There are thousands of books. Also many of the books one's friends, ministerial and lay, recommend should be borrowed and not bought—just because a book helps

him is no sure sign that it will be of use to you.

For best results one should, in these modern days, read as widely as possible. How else can we know what is moulding the opinion of adult and youth during the all but two or three hours of the week when they are listening to us preach—and what proportion of the population listens to us at any time?

Sometimes it seems as if we had a hopeless task; but we must, as far as possible, keep abreast of these moulding forces and give them what direction or correction we can. We must read or acquaint ourselves in some way with the propaganda of our moral and spiritual enemies, how else can we refute them and we must know the "up to date" ideas. One of the tragedies of present day preaching, in certain areas, is the number of sermons belaboring ideas, abandoned years ago, as if they were current thought.

READ SOME FICTION

In the broader field of so-called secular literature our generation is fortunate in having available a vast store-house of worth while literature, literature which in many instances has survived the ages because of its sheer worth.

But when, because of a small income, there is no money left for books, can one secure books? Fortunately there are loaning libraries. In New England, and perhaps in other areas, there is an interdenominational theological loaning library in Boston (for New England ministers). Then in Richmond, Indiana, there is a library at our Central Offices where members of the Five Years Meeting can borrow books. At Quaker Hill, also in Richmond, Indiana, there is a library from which Friends ministers of any Yearly Meeting can borrow. Many ministers are willing to share with their fellow ministers in spite of the danger of losing valuable books (in the mails).

To one who really wants to read, ways, means and time can be found. What we probably need more than anything else is the realization that this is one of the *musts* of our rounds of activity. Woe to the professional man who having passed from the academic halls ceases to read and study. Woe to the minister who seeks a new pastoral assignment because he does not want to be everlastingly building new sermons.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed."

MURRAY S. KENWORTHY.

There is something nearer to us than Scripture, to wit, the Word in the heart from which all Scriptures came.

WILLIAM PENN.

QUAKERDOM AT LARGE

Friends of New York City are sponsoring a panel discussion on the question, "Should Friends Administer CPS in 1945?" George B. Corwin of the National Y. M. C. A.; Julien Cornell, legal counsel for many conscientious objectors; Robert Vogel of the Philadelphia CPS staff; and two CPS campers will participate.

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The AFSC Board of Directors discussed the future of Friends CPS for approximately an hour and a half on Wednesday, September 13. Several members of the Board expressed uneasiness with the CPS program. However, since pressure of other business prevented full consideration, the Board is planning to devote its full attention to the future of Friends CPS at its next meeting on October 4.

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In the lovely Bernese Oberland Swiss Friends have held a retreat for five days. Their theme was on the place that Jesus takes in religious life. There was also a concern to open the channels toward French and German Friends. Thus are our Friends, in the little country that means more than neutrality, preparing to be a center of Friendly radiation among Friends as the war lifts. They have been spiritually stalwart in Quaker service during dark days. Names among them best known in America are Pierre Ceresole and Gilbert McMaster.

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On September 8 and 9, University Friends Church at Wichita, Kansas, entertained the Quarterly Meeting. Rationing has made it necessary for those in attendance to remain through the sessions, and this has brought about the old time hospitality and has been beneficial to all. Alfred Smith has come to Wichita from Lawrence to become contact man for Friends University. The South Emporia church has recently improved their church property, and Nina Cox has taken the pastorate there. Timbered Creek, the newest Monthly Meeting of the Quaker, is doing a fine piece of work. Nathan C. Pickett and Rachel Chance were retained as clerks. Floyd Schmoie was present and spoke to the young people on Saturday evening. Local ministers, John D. Mills, Pearl Hays, Nina Cox and Lee Stevens, brought messages at the various sessions.

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A conference of Young Friends for the Central Area will be held at Friends University, Wichita, Kansas, on November 9-12. The theme will be "The Quaker

Quest for Christian Discipleship." Leaders will be Charles Beals, Charles Thomas and Leslie Shaffer. A registration fee of fifty cents will be charged. The schedule will include worship, discussion and recreation.

The planning committee extends to Young Friends the following invitation, "Any young Friend who wants to meet the challenge of this day, who is seeking a deepening of his own spirit in the Eternal Spirit, who desires the close knit fellowship of kindred young Friends and wants to share in the thinking and power of others, is most welcome."

Advance notice from those who intend to come or want further information should be sent to Dick Newby, William Penn College, Oskaloosa, Iowa.

NEWS OF OUR MEETINGS

Members of the Progressive Class of the Fountain City Friends Meeting have been active in ministering to the sick and afflicted of the community through cards and flowers. Ladies of this class, together with others of the church, have pieced a great number of quilts for the American Friends Service Committee this year. Boxes containing garments, towels, and other useful articles have been sent also.

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Los Angeles Monthly Meeting, 17th and Toberman Streets, is happy in the coming of Eli S. Wheeler as pastor. He and his family had been preparing for service in the Belgian Congo under the Kansas Yearly Meeting Mission Board, but was unable to secure passports for all of his family at this time. A graduate of Friends University and Haviland Bible School, Eli Wheeler has earned the degree of Doctor of Sacred Theology from the Baptist Theological Seminary in Los Angeles. He has spent twelve years in pastoral work and a fruitful year is anticipated for the church.

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Fairfield Quarterly Meeting was held at North Fairfield, Maine, the Second and Third of Ninth Month. This small, rural meetinghouse had not been opened since Quarterly Meeting of a year ago at which time there was only a small gathering of the old stand-bys. This year a very eager group gathered for both the business and devotional sessions. There were four meetings, two on Saturday and two on Sunday.

Among the visitors present at this little country meeting on Sunday morning were Mr. and Mrs. Painter from

Lawrence, Kansas; a Mennonite from Virginia who is on detached service from C. P. S. doing dairy testing; and Friends from the surrounding districts of Waterville, and East Benton, Maine. An encouraging number of local young people in attendance gave new life and zest to the meetings. This was especially felt Sunday afternoon when several spoke of their personal religious experiences. Messages were brought by James A. Coney and Lelia E. Marstaller.

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Falmouth Quarterly Meeting, held at South Durham, Maine, Eighth Month, twenty-sixth and twenty-seventh, was marked by spiritual depth and good attendance. Saturday morning started with the Meeting on Ministry and Oversight. This was followed by a devotional meeting at which three of the resident ministers of the Quarterly Meeting were present, Lindley J. Cook of Portland, John C. Gatchell of East Parsonsfield, and Harvey Jones of the host Meeting. Following lunch, served in the near-by Grange hall, the business session was held, with Alice Paige White of North Carolina giving a talk on International Relations Institutes. Junior Quarterly Meeting was held in the vestry simultaneously with the adult business session.

On Sunday a large local group gathered for morning and afternoon meetings for worship, a noon testimony meeting, and the Quarterly Meeting dinner. James A. Coney, General Superintendent of the Yearly Meeting, brought searching and inspiring messages both Saturday and Sunday mornings, and on Sunday afternoon told of his work in Tennessee this summer.

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First Friends Church of Long Beach, California, reports that the past two years have been a time of advance in all departments of the Meeting. Donald B. Spitler, who has been pastor during this period, has been given a call for a three-year period. There are now two active Christian Endeavor groups and on several occasions they have taken charge of the evening service in the absence of the pastor. Three young men of the Meeting are entering theological schools this fall to prepare for the ministry and several young women will enroll for special religious service.

A five thousand dollar mortgage has been retired and a reserve fund of an equal amount is being built. There has also been an increase in membership and many visitors have been in attendance. The missionary society now has around

one hundred enrolled. They are paying one hundred dollars a month to missions and have assumed responsibility for the education of eight young natives in Central America. The Sunday School has put on a number of special programs. Sheldon Beeson, Sunday School superintendent, is operating a bus which the Sunday School has purchased to transport some of the children to and from Sunday School. The choir has added much to the services in rendering beautiful music.

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The new pastoral year in Asheboro Street Friends Meeting of Greensboro, North Carolina, seems to be opening up with much interest. All departments of the Meeting are anticipating a good year. On Sunday, September 10, by action of the Monthly Meeting, a general conference of all the committees of the Meeting was held. After an address on "Goals" by Fredric E. Carter, Executive Secretary of North Carolina Yearly Meeting, the various committees met to formulate goals for the new year, reporting the same at the conclusion of a fellowship dinner which was served at six o'clock. B. Russell Branson, pastor of New Garden Meeting, gave the closing message on "Reaching Our Goals." Approximately fifty attended this conference and much interest was manifested.

Much interest has been created in the establishment of a worth while library in the Meeting. Complete new equipment and many new books have already been given to this project and under Nina Barton as librarian it will be carried on along the lines of a public library. During the month of September, the closing fifteen minutes of the worship service have been dedicated to special prayer for the young men in service. Ruth C. Day is beginning her second year as Director of Christian Education and Secretary of the Meeting, while the pastor, Howard W. Cope, is beginning his eighth year of service in the Meeting.

WORLD VIEW

"I believe," said Senator Vandenberg, discussing the Dumbarton Oaks Conference, "that a just peace, in the first instance, is the indispensable beginning of this great adventure, because in my view a good league cannot cure a bad peace."

* * * *

The World Council of Churches has proved its worth in some very specific fields of service during the war. (1) They have coordinated the work for refugees. (2) In prisoner of war camps they have maintained a chaplaincy. There are nearly eight and a half million prisoners reported. (3) They have aided

in the distribution of the Bible. (4) Through "Inter-Church Aid," they are planning to serve in the restoration of churches destroyed by war. A third of a million dollars is now going to the World Council of Churches from American Churches. The Five Years Meeting of Friends is a member of this Council.

* * * *

Voluntary contributions by a group of United States marines on a South Pacific island, are being used to educate several natives at a missionary school. Younger natives are selected by their elders and sent to another of the Gilbert Islands for a year of training. At the conclusion of the year they return and instruct their fellow-villagers.

* * * *

The government CPS Camp at Mancos, Colorado, reports one year of experience in their own Co-op. They are educating themselves now upon the Centennial anniversary of the Co-op Movement. In their *CPS-GI* the camp paper, they write, "The difference in approach between its methods and that characteristic of the management of the camp itself, cannot fail to strengthen men of peace in their conviction that force is not the way to promote amicable and friendly relations among men."

Quaker Meditations Number II

To fill the growing need for daily devotional material with a Friendly emphasis, suitable for use in individual, family, or group worship, *Quaker Meditations Number II* has been prepared by some of the outstanding, present-day leaders in the Society of Friends. The writers have based their meditations on different books of the Bible, bringing a wide range of thought from a rich and varied background. The book is designed to lead the reader on from the thoughts of older Friends of another day, as expressed in *Quaker Meditations Number I*, to those drawn amid the tensions of today from that source of living truths which has stood the test of the ages. The contributors are:

O. HERSHEL FOLGER	ALEXANDER C. PURDY
SAMUEL L. HAWORTH	ELBERT RUSSELL
CHRISTINA H. JONES	EMILY PARKER SIMON
ARTHUR J. MEKEEL	EDGAR H. STRANAHAN
WM. O. MENDENHALL	WILLARD O. TRUEBLOOD
LEVI T. PENNINGTON	LYRA T. WOLKINS
CHARLES M. WOODMAN	

Those who have found a source of help in *Quaker Meditations Number I*, as well as others, will want to secure this companion book. It is priced at just 35 cents and may be secured from The Friends Book and Supply House, 101 South Eighth Street, Richmond, Indiana.

A commission of twenty-five prominent churchmen headed by Dr. Walter Marshall Horton, professor of theology, Oberlin College, has been created to study the basic problem of the peace strategy of the churches and report its findings to the "peace conference" of Protestant church leaders at Cleveland, January 16-19.

Announcement of the personnel of "The Commission on the Peace Strategy of the Churches" and the subject of its study was made by the Federal Council of Churches Commission on a Just and Durable Peace, under whose auspices between three hundred fifty and four hundred Protestant church leaders will attend the Cleveland conference.

* * * *

As of August, 1944, nearly thirty thousand evacuees are reported to have left the Relocation Centers. This leaves in the camps about sixty thousand eligible for resettlement. In an effort to help this latter group, the Committee on Resettlement of Japanese Americans, in cooperation with the Protestant Church Commission for Japanese Service, has undertaken a project called "Resettlement of one hundred Families Through one hundred local Churches." It is the hope of the Committee that this will stimulate the interest of churches which have not yet had an opportunity to participate in the resettlement program. Both government and private agencies are ready to assist the churches.

CONCERNS

Three concerns have been made evident in recent Quarterly Meetings in the Yearly Meeting of Friends for New England. First: It is felt that Rufus M. Jones' message, "Are We Ready" should be in every Friend's home. This is being undertaken by the Evangelistic and Church Extension Committees working with James A. Coney, General Superintendent of the Yearly Meeting, in all of the Quarterly Meetings.

Second: A Friend who has visited small and closed rural Friends Meetings for a number of years was not able to continue because of the distances involved. Under a deep concern to be of service, the family has reopened a one hundred and fifty year old Baptist church near their home and are holding Sunday evening services, with a growing attendance.

Third: Two Friends, Albert and Mary Smith, both recorded ministers, in response to an appeal from the people of the Federated Church of West Clinton, Maine, have furnished religious leadership in the town by holding services there for several months.

IMPORTANT FRIENDLY MEETING

The American Friends Service Committee meetings and conference are to be held at Earlham College, Richmond, Indiana, from November 1-5. The Fellowship Council will have a meeting on Sunday afternoon, November 5. The programs for the meetings are not yet prepared, but the following information is listed for those wishing to make reservations to attend the conference. Reservations should be sent to either, *Eleanor Stabler Clarke*, American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pa., or *E. Orville Johnson*, Earlham College, Richmond, Indiana. There is no registration fee. All of the prices listed are for one person.

College Dormitory—\$2.25 room and board.

Quaker Hill Hostel—Room and Board, \$1.70 per day; room, 50c; breakfast, 30c; lunch, 40c; dinner, 50c. Guests can take all or part of their meals at Quaker Hill.

Moore House—(lodging house opposite First Friends Church) lodging 75c and \$1.

Jenkins—(boarding house) less than one-fourth mile from campus, \$1 to \$1.50 per day.

Richmond-Leland Hotel (9th and South A Streets) per person \$2, \$2.25, \$2.50, \$3 per person with two in a room. Meals probably at a cost of \$2.25 per day.

Private homes—(accommodation for about fifteen) probably same as Moore House.

Meals—at College for those living elsewhere—breakfast 40c, lunch 45c, dinner 65c.

COLLEGES SPEAK ON COMPULSORY MILITARY TRAINING

The National Commission on Christian Higher Education of the Association of American Colleges, representing four hundred, twenty-six institutions of higher education, meeting at Cincinnati, Ohio, on August 8, considered suggestions for post-war programs of National Service or Compulsory Military Training.

It was voted, unanimously, that during the stress of war it is not advisable to draft a long-range, peace-time program for either National Service or Compulsory Military Training.

Therefore, it was resolved, and unanimously approved, that the members of the Congress of the United States be earnestly urged not to pass a National Service Act or take any further legislative action on the matter of Compulsory Training until after the war is over.

This urgent appeal is for the following reasons:

1. Because the present Selective Service Act is effective for six months after the duration of the war.

2. Our millions of men and women in active service have a right to a voice on such an important change in national policy.

3. Only after the war is over and the nature of the peace is more clearly indicated will it be possible to establish wise policies looking towards national defense and the preservation of the peace.

GOLDEN WEDDING

Mr. and Mrs. Walter Hoover of LeGrand, Iowa, observed their golden wedding anniversary on Tuesday, September 11, by holding open house at their farm home throughout the afternoon and evening. Musical selections were given in the afternoon, and John Hadley, minister of the Friends church, who also had officiated at the Hoover wedding, gave a short talk in the evening. The Hoovers have three children, Neil Hoover of Marshalltown, Iowa, Mrs. Alfred Omundson and Eugene Hoover of Long Beach, California. Walter Hoover is a cousin of Ex-President Herbert Hoover.

MARRIAGES

CALKINS-HINSHAW—Allie R. Hinshaw to Clifford Calkins on August 12, at Newberg, Oregon.

PAYNE-PARKER—Irene Parker, daughter of Henry and Lula W. Parker of High Point, North Carolina, to Ralph E. Payne, son of Reuben J. and Ethel E. Payne of Mt. Airy, North Carolina, on August 23, at the Farmington, New York, Friends Meetinghouse with Leonard Hall as minister.

TUNING-MARTIN—Dorothy Martin of Newberg Friends Church to Earl Tuning at Greenleaf, Idaho, on August 27. The marriage occurred on the fifty-fifth wedding anniversary of the bride's grandparents, Ernest and Minta Schmoe.

BIRTHS

BROWN—To Elmer and Lois Brown a son, Robert Lindley, on August 21, at Clinton Corners, New York.

FISHER—To Elsworth and Sarepta Fisher a daughter, Jane Ellen, on September 11, at Saint Mary's, Ohio.

FOSTER—To Dr. Joseph F. and Ruth Hobson Foster, a daughter, Ann Elizabeth, on August 24, in Boston, Mass.

HARMON—To Edward and Lois Morrill Harmon, on June 25, at Newberg, Oregon, a daughter, Suzanne.

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WANTED

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WANTED TO BUY: PAINTINGS BY EDWARD HICKS, Bucks County, Pa., Quaker Artist (1780-1849). Kindly describe subject, condition and state price. Robert Carlen, 323 South 16th Street, Philadelphia, Pa.

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JAMES F. WALKER, Principal, Westtown School, Westtown, Pennsylvania



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LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thorwall 5370.

BOSTON, MASSACHUSETTS

Boston Monthly Meeting, 5 Longfellow Park, Cambridge, (near Harvard Square). Meeting for worship First day at 11 a.m., jointly with Friends Meeting at Cambridge. Monthly business meeting second Fifth day of each month. George A. Selleck, Executive Secretary. Telephone TROWbridge 6883.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m. Robert M. Jones, Minister. Phone: MAIn 2-8627.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 11th Street. Halsted streetcar—"11th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 11th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a.m. E. Howard Marshall, 7131 S. Eberhart Avenue, Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 513 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

Members of Chicago Monthly Meeting living in the AURORA area meet at 823 Lebanon Street, Aurora, Sunday afternoons; Bible School at 2:00 o'clock with meeting for worship at 3:00 o'clock. Roy E. Philby, leader.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a.m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a.m., Church School 9:45 a.m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a.m., Meeting for Worship, 11 a.m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street, Unified Service 10:30 a.m., Herbert Huffman, Minister. Riley 5224, office telephone.

LAWRENCE, MASSACHUSETTS

Lawrence Friends Meeting, Avon Street, corner of Wilmut Street—26 miles north of Boston on Route 28. Meeting for Worship, 10:30 a.m. and Bible School at 11:45 a.m. Everett W. Chapman, Minister, 16 Central Street, Methuen, Massachusetts. Tel. Lawrence 34734.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Christian Endeavor 6:30 p.m. Eli S. Wheeler, minister.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a.m., Bible school 12:00 p.m. Mid-week meeting Wednesday, 7:45 p.m. Arthur Santauer minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2528.

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Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a.m. Meeting for Worship at 11 a.m. Edgar H. Stranahan, Minister, 111 West 45th Street, Phone Pl. 2960.

NEW YORK, N. Y.

The United Meetings for Worship of Twentieth Street Meetings will be held at the Friends Meeting House, 221 East 15th Street, New York 3, N. Y., from October through April, Sunday at 11:00 a.m. All welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Meeting for Worship, 11:00. George Moore, Minister.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a.m. Meeting for Worship, 11:00 a.m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WINSTON-SALEM, N. C.

Friends Meeting, Broad at Sixth. Bible School 9:45; Morning Worship 11:00; Young Friends Meeting 6:30. Howard B. Yow, minister.

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